Note on a peculiar Arab-Sasanian coinage of Ibn al-Ashʿath

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Abstract

The present note offers a new, and hopefully more nuanced, reading for a cryptic marginal legend on an issue of the Umayyad-era rebel ʿAbd al-Rahmān ibn al-Ashʿath (d. circa 85 AH/704 CE). Comparing this legend with several marginal legends of like character, and contextualising the formulae within contemporary religious idiom as expressed in late ancient Arabic-Islamic epigraphy, it is argued that all these legends contain proper nouns invariably belonging to the issuing authority, in conjunction with invocations addressed to God, in an attempt to establish a hierarchic relationship between the two. Drawing on literary sources, it is then demonstrated that the legend of the Ibn al-Ashʿath issue does indeed mention the name of an individual, the local governor, Kharasha ibn Masʿūd ibn Wathima, a new name in the repertoire of governors known through Arab-Sasanian coinage. Based on these results, a case for further reliance on literary, epigraphic, papyrological, and other forms of evidence in the study of numismatics is made. A new chronology, based on numismatic evidence, for Ibn al-Ashʿath’s rebellion is also proposed.

The rebellion (circa 80-84 AH/699-704 CE) of the Umayyad general ʿAbd al-Rahmān ibn Muḥammad ibn al-Ashʿath al-Kindi, more commonly known as Ibn al-Ashʿath to both medieval sources and modern scholarship, marked a low point in the history of the house of Marwān (r. 65-132 AH/685-750 CE), and briefly threatened its very existence. There still are many questions concerning Ibn al-Ashʿath’s rebellion that have yet to be addressed, of which the most important are its socio-political background, chronology, and ideological hue. Numismatic evidence is very important for the course of his rebellion, since the Arab-Sasanian coinage of the era always has a date, a mint name, and the name of the person in charge of the place where it was struck, as well as a short slogan that provides an indication, even if ambiguous or banal, of the individual’s belief.


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Sadly enough, however, Ibn al-Ash‘ath’s coinage and Umayyad coinage produced during the period of his rebellion are both equally underexplored, and there are many questions about them that have yet to be answered.2

The present study is limited to a very small feature of the coinage naming Ibn al-Ash‘ath—an issue from only two nearby mints during a single year—but a very brief summary of the coin evidence for his government and rebellion may be useful. A full study would have to take into account all the monetary production of southern Iran from the appointment of ‘Ubayd Allāh ibn Abī Bakra, Ibn al-Ash‘ath’s predecessor, in 78 AH/698 CE. He is named only on dirhams with the mint abbreviation SK (for the provincial mint of Sakastān/Sijistān/Sistān) in 79 and 80 AH/698-699 CE. Immediately to the west, several cities in Kirmān issued coins naming al-Muhallab ibn Abī Ṣufra and his son Yazid in 78 AH/697 CE, but virtually nothing in the next three years.3 Cities in Fars produced a very regular, elegant, and carefully made series of dirhams naming al-Ḥajjāj ibn Yūsuf from 76–79 AH/695–699 CE.

The latter year was a major turning point: the previous coinage continuing Sasanian precedent was terminated and replaced by a new Islamic coinage with Arabic inscriptions only. Although at least 42 cities in the caliphate took up production of the new dirhams in the first year, their introduction was uneven. While there were seven mints striking the new dirham in Khūzistān, there were only five in Fārs, two in Kirmān (known today from only one coin each), and none in Sijistān.

Sijistān’s continuation of Sasanian-style coinage is fortunate for the historian, because that coinage, unlike the anonymous new dirhams, names the official in authority, providing definitive evidence for Ibn al-Ash‘ath’s chronology. In the year 80 AH/699 CE this mint’s issue of dirhams naming ‘Ubayd Allāh ibn Abī Bakra was followed by dirhams naming ‘Abd al-Raḥmān ibn Muḥammad (ibn al-Ash‘ath), fixing his appointment as governor and commander, and ending the long-standing uncertainty as to the chronology of his revolt.4 The mint of Sijistān issued dirhams naming Ibn al-Ash‘ath in every year from 80–84 AH/699–704 CE. In the latter year and 85 AH/703–704 CE, dirhams were issued in the name of the successor appointed for him by al-Ḥajjāj, ‘Umāra ibn Tamīm, fixing the year 84 AH as the end of Ibn al-Ash‘ath’s rebellion.

The coin issues of southern Iran during Ibn al-Ash‘ath’s revolt are diverse and complicated, mainly because of the revolt. They include:

1) dirhams of Sasanian type naming ‘Abd al-Raḥmān ibn Muḥammad, that is, Ibn al-Ash‘ath himself, from Sijistān (Zaranj or Bust) dating from 80–84 AH; from

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2 Modern research on the subject begins with John Walker, A Catalogue of the Muhammadan Coins in the British Museum, Vol. i: A Catalogue of the Arab-Sasanian Coins (Umayyad Governors in the East, Arab-Ephthalites, ‘Abbasid Governors in Ṭabaristān and Buhārā) (London, 1941), which is still an essential reference. It is followed by Heinz Gaube, Arabosasanidische Numismatik (Braunschweig, 1973); Stephen Album in Stephen Album and Tony Goodwin, Sylloge of Islamic Coins in the Ashmolean, Vol. i: The Pre-Reform Coinage of the Early Islamic Period (Oxford, 2002); and Hodge Mehdi Malek, Arab-Sasanian Numismatics and History during the Early Islamic Period in Iran and Iraq (London, 2019). Album in particular breaks new ground in attempting a general chronological survey and geographical summaries of the coinage of each province, providing a foundation on which Malek, whose book is likely to be the new standard reference, builds admirably, but there is still much historical work to be done. We are grateful to Mehdi Malek for generously sharing with us drafts and proofs, a great help in the composition of this article.


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Khabīṣ in Kirmān (only two examples known), 83 AH; from Bīshāpur, Ḫoṭakhr, Dārābīrj, and Jahrum in Fārs in 82 AH; and from Bīshāpur alone in 83 AH.

2) *dirhams* naming Ibn al-Ashʿath’s governors: ‘Amr ibn Ṭaqīt, five mints in Kirmān, 82–83 AH;‘Ubayd Allāh ibn ‘Abd al-Rahmān, Basra, 83 AH, and ‘Kirmān’ (= Sirājān?) 84 AH;’ Abd Allāh ibn ‘Amīr al-Mujāshi’i, Sijistān, 84 AH; otherwise unknown figures Khālid ibn Abī Khālid, Jayy, 83 AH; and ‘Abd Allāh b. Ṣabāṭm, one mint in Kirmān, 82 AH; and not to overlook ‘Umāra b. Ṭamīm, appointed by al-Ḥaṭṭāj to take over from Ibn al-Ashʿath, Sijistān, 84–85 AH.

3) *dirhams* naming al-Ḥaṭṭāj ibn Yūsuf, 80–81 and 83 AH; Ardashīr-Khurra, 80–81 AH; Ḫoshrābād, 82 AH; Fāsā, 83 AH.

4) copper *pashīz* coins of a variety of types, with Sasanian, Byzantine, or fanciful Iranian images, sometimes with a mint name, sometimes with an unidentifiable official’s name, and very rarely with a date; at present not susceptible to meaningful organisation.

5) Islamic reformed *dirhams*: in 79 AH/699–700 CE, the first year of issue in southern Iran, *dirhams* were struck in some 21 mints from Basra to Kirmān; in 80 AH, 17 mints; in 81 AH, 13; in 82 AH, seven; in 83 AH, 13; in 84 AH, four; and none thereafter until 90 AH/708–709 CE. In 85–89 AH, all eastern mints except Wāsīṭ were closed.

All these various issues require to be better catalogued in synthetic historical order to employ the numismatic evidence for Ibn al-Ashʿath’s career, but this task is beyond the purview of the present study.

Under Ibn al-Ashʿath, two cities of the Dārābīrj district in eastern Fārs—the capital, Dārābīrj, and Jahrum to its west—issued, in the year 70 of the Yazdgird regnal era (overlapping the years 82–83 AH/701–702 CE), not only an otherwise regular series with the unique marginal legend بسم الله حَرِيصُهُ Due to the inchoate nature of the Arabic script used in these legends, which lacks those dots that distinguish between several letters, the last word may be read in several ways, but the only (somewhat) meaningful reading proposed thus far is *bi-sm allāh rabiḥ ḥarasahu*, ‘in the name of God; my Lord, protect him!’ This reading is, however, vitiated by the absence of a referent for the pronouns -hu, ‘him’; and -i, ‘my’. Furthermore, this interpretation ignores the affinity between this marginal legend and two similar ones by other governors in other mints.

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5 Malek, Arab-Sasanian Numismatics, Vol. i, pp. 268–270. Although some coins of ‘Abd al-Rahmān ibn Muhammad have been attributed in earlier works to the year 81 AH, this reading results from a misunderstanding of the Middle Persian digit 3 (with thanks to Alan DeShazo who first pointed this out to one of the authors).
7 Ibid., p. 320.
8 Ibid., pp. 254–255 (where it is tentatively assigned to 80 AH).
9 Ibid., p. 287.
10 Ibid., p. 255.
11 Ibid., p. 323.
12 This is a provisional listing, as not all examples have been carefully examined. With these coins being unlike the uniform standard pre-reform coinage from 76–79 AH and of various types, and as al-Ḥaṭṭāj was one of the principal masterminds of the Islamic coinage reform, it is very unlikely that they were issued with its formal authority. They might be issues of his adherents temporarily in control of mints, or irregular private issues with false mint names and dates. The full compilation of issues with al-Ḥaṭṭāj’s name by Malek, Arab-Sasanian Numismatics, Vol. i, pp. 277–283, includes all the post-79 AH *dirhams* without special comment.
14 Michael G. Klat, Catalogue of the Post-Reform Dirhams: The Umayyad Dynasty (London, 2002), pp. 285–286, lists the *dirham* mints known to have operated in each year. The enumerations above include new discoveries.
15 Album and Goodwin, Sylloge, p. 30 (who, however, both erroneously vocalise and translate the Arabic).
16 The first-person singular possessive pronoun -i is occasionally shortened to -i in Quranic Arabic, and the above reading would only be grammatically meaningful if one assumed that the same phenomenon is at play here; Wolfdietrich Fischer, translated by Jonathan Rodgers, A Grammar of Classical Arabic (New Haven, 2002), p. 96.
The first of these two parallel legends is the well-known and widely attested bi-sm allāh rabbī (‘in the name of God, my Lord’) series of several governors, first introduced by Ziyād ibn Abī Sūfīyān (d. 54 AH/673-674 CE), governor of Basra and then also Kufa for the Umayyad caliph Mu‘āwiyah ibn Abī Sufyān (r. 41-60 AH/661-680 CE), to distinguish his anonymous coinage from that of his predecessor who had named himself. We know that Ziyād was first appointed governor only of Basra, and Kufa was later added to his domains; we also know that coins naming the Sasanian emperor Khusrav II with the marginal legend bi-sm allāh rabbī were issued throughout the Basran prefecture from 47-50 AH/667-670 CE; and we know that coins with the same inscription were issued throughout both zones from 50-54 AH/670-674 CE, but with ‘Ziyād ibn Abī Sufyān’ in place of the Sasanian name. The conclusion would be that bi-sm allāh rabbī was Ziyād’s personal slogan, used at first before his ‘attachment’ (di‘wa) to the caliph Mu‘āwiyah as his paternal half-brother. Until then, Ziyād, who was of unknown paternity, had no formal name to inscribe on his coins, but even after becoming Ziyād ibn Abī Sufyān, the son of Mu‘āwiyah’s father, Abū Sufyān—a name which he now proudly inscribed on his coins—he continued to employ the formula bi-sm allāh rabbī. The referent of the possessive pronoun ‘my’ in this legend is therefore Ziyād himself. This form of reference to God as the Lord of the writer is also known from early Islamic inscriptions, in which, following the engraver’s name, the construct rabbuhi/rabbuḥā is opposed to allāh: āmāna ‘ubayd ibn muḥṣīn al-wā‘ili bi-lāh rabbīhi (“Ubayd ibn Muḥṣīn al-Wā‘ili believes in God, his Lord’); tawakkala šāliḥ ibn ḥasan ‘ālā allāh rabbīhi (“Ṣāliḥ ibn Ḥasan relies on God, his Lord’); āmāna bilāl abi [sic] ‘umar bi-lāh rabbīhi (“Bilāl Abū ‘Umar believes in God, his Lord’); āmāna bishr ibn nawmān (?) bi-lāh rabbīhi wa-‘alayhi tawakkala wa-yathīqu bihi innahu raḥīmum karīmum (“Bishr ibn Nawmān believes in God, his Lord, relies on Him, and trusts Him, for He is compassionate and benevolent’); and so forth.

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17 Album and Goodwin, Syloge, pp. 12–15 et passim; Malek, Arab-Sasanian Numismatics, Vol. i, pp. 65–67. On p.65 Malek notes that the earliest date on coins with bi-sm allāh rabbī is 25, interpreted by him as a Yazdgird era date, equivalent to 36 AH/656-657 CE. However, the coins with 25, as well as those with 55—the latest date he notes for Ziyād’s issues—are surely not official issues but imitations that copy Ziyād’s slogan. His authentic coins were minted only from 47-54 AH. The slogan was also used by the mint SK (Zaranj or Bust) from 80-86 AH/699-705 CE, first under ‘Ubayd Allāh ibn Abī Bakra (80-81 AH) and then on dirhams naming ibn Al-ʿAshrāth himself (81-84 AH), ‘Umāra ibn Tamīm (84-85 AH), and Mālik ibn Mīṣma (85-86 AH): ibid., pp. 299–300. The initiator of the practice, ‘Ubayd Allāh ibn Abī Bakra, was Ziyād’s nephew (Ibn Sa’d, al-Ṭabaqāt al-kabīrā, [ed.] ‘Alī Muḥammad ‘Umar [Cairo, 1421/2001], Vol. ix, p. 15) who possibly reused the slogan out of family loyalty. As Malek also notes, the slogan was never used on coins of Dārāḡīrī district, which is one of the hints that the district seems to have had a special direct relationship with the caliph, not understood as yet, in the seventh century CE.

18 Muslim authorities provide various dates for Ziyād’s death, but coinage with his name is abundant from 50-54 AH, with none later, suggesting the latter year as correct. The only problem is that there are no Arab-Sasanian coins of 54 AH with a different name to indicate the beginning of his successor’s tenure, nor any coins at all for the next year, 55 AH, except for an implausible imitation or forgery with Ziyād’s name; e.g. Walker, Catalogue, p. 40, no. Cam.2. One can only conclude that minting in Ziyād’s realm ceased with his death and resumed only when his son ‘Ubayd Allāh became governor of Basra and its dependencies in 56 AH. For an outline of Ziyād’s career, his coinage, and the dates of his appointments and death, see Michael L. Bates, ‘How Ziyād Made a Name for Himself’ (forthcoming).


21 Ibid., pp. 116–117.

22 Ibid., p. 155.

23 Ibid., p. 165.
The second legend is known for one governor only, al-Ḥakam ibn Abī al-ʾĒs, who controlled Kirmān during the reign of Muʿāwiya from 56-58 AH/675-677 CE. Al-Ḥakam’s coins bear the words بسم الله رَبِّ الْحَكْمُ on their obverse margins, which have been read both as bi-sm allāh rabb al-ḥukm (‘in the name of God, the Lord of judgment’) and as bi-sm allāh rabb al-ḥakam (‘in the name of God, the Lord of al-Ḥakam’).

These two issues are not entirely dissimilar to a third type of marginal legend. This type is attested for two governors. The first, ʿAwn, is named on an irregular issue that formed part of Stuart Sears’ ‘Class II’, consisting of coins with the mint mark 5k for Sijistān, but probably not from the provincial mint in its capital Zaranj. Sears assigns the varieties of Class II to ‘the mid-sixties AH (ca. 680s CE) until ca AH 92 (CE 711), so that their minting overlapped considerably with the Class I issues’. One of another group of related coins has the mint name Bust, which is also a plausible location for the Class II issues—at any rate, somewhere east of Zaranj. The mint was very likely set up to process the output of a large silver mine otherwise unrecorded. The relationship of this coin group and of ʿAwn himself to direct caliphal authority is doubtful. He is named on only one issue of the group, and is the only person named on any of them. Nevertheless, he was certainly a Muslim and sufficiently knowledgeable to compose a valid Arabic-Muslim slogan that can be considered alongside others.

ʿAwn’s issue, in addition to a bi-sm allāh rabbī legend, bears, in the first quarter of the obverse margin, a legend reading الله وَلِيُعْوِنُ. Some numismatists have interpreted this legend as ‘God, master of help’, but this reading is not only without any precedent as a religious formula, the word ʿawn also needs to be prefixed by the definite article al- in order to mean ‘help’ in this context. The word can only be understood as a proper name, ʿAwn, which is grammatically definite and needs no article.

24 For this issue, see Sears, ‘The Legitimation of al-Ḥakam b. al-ʾAs’. For some unknown reason, Sears calls him al-Ḥakam ibn al-ʾĒs throughout the article, but the name legend is unmistakably hkm y ʿawlīn—that is, al-Ḥakam ibn Abī al-ʾĒs. The identity of this issuing authority is unknown, and, in the absence of literary evidence explicitly connecting one of the historical figures called al-Ḥakam ibn Abī al-ʾĒs with Kirmān, the identifications proposed by Dale L. Bishop, ‘Problems in Arab-Sasanian Numismatics’, Iranica Antiqua 11 (1975), pp. 178–193, at pp. 178–180 (followed by Sears); and Heinz Gaube, Arabosasanidische Numismatik (Braunschweig, 1973), p. 67, remain purely conjectural.

25 The reading rabb al-ḥukm is preferred by Album, in Album and Goodwin, Syloq. p. 17; whereas Sears, ‘The Legitimation of al-Ḥakam b. al-ʾAs’, prioritises rabb al-ḥakam. The discussion of this issue and that of Ibn al-Ash’ath in Malek Iradj Mochiri, Arab-Sasanian Civil War Coinage: Manichaean, Yazidi[sic] and Other Khawārij (Leiden, 1986), pp. 40–41, is completely unintelligible and has been debunked in Album and Goodwin, Syloq., p. 17, n. 71.

26 Also similar is the marginal legend bi-sm allāh rabīna of the Zubayarid governor of Basra al-Ḥārith ibn ʿAbd Allāh ibn Abī Rabī′a al-Makhzūmī; Sears, ‘Claiming Absolute Authority’, p. 17 and plate 2.


28 Ibd., p. 33. These dates are to be regarded as provisional. The dating 64–92 AH is explained on pp. 38–39, n. 16, but need not be taken at face value.

29 Walker, Catalogue, p. 22, misread this as allāh wa-rabiʾ awer, but, as noted by Stuart D. Sears and Hodge Mehdi Malek, ‘Claiming Absolute Authority: The Drachms of ’Abd Allāh b. ʿĀmir al-Mujāshī′i of Sijistān’, American Journal of Numismatics 18 (2006), pp. 131–140, at p. 133, there is a slant in the marginal legends of this issue, an observation that makes the reading ʿawn almost certain.

30 For example, Gaube, Arabosasanidische Numismatik, p. 25.

31 We are grateful to Marijn van Putten for pointing out the absence of the definite article in the phrase.
The second governor for whom this type of marginal legend is attested is one ‘Abd Allâh ibn ‘Amîr al-Nâ‘îr al-Tamîmî, who deputised for Ibn al-Asqâ‘îth in Sijistân—using the legend ۲٦۸. The second word in these two inscriptions has been read differently as either walî (‘guardian’, ‘friend’) or wallâ (‘appointed as governor’). ۳۳ There are, nevertheless, several facts that militate against the reading allâh wallâ ʿawn/ʿabd allâh, the most important of which is that the syntactical structure of the sentence (subject + verb + object, instead of verb + subject + object, and with ʿawn in the nominative) is neither idiomatic nor grammatical. ۳۴ In contrast, the notion of God as protector and friend (walî) of the believers is a recurrent motif in the Quran, where it usually denotes the bonds of friendship and patronage between the faithful and God. ۳۵ Perhaps its clearest manifestation is Quran 2:257, where the Quran declares that, ‘God is the protector/friend of those who have believed’ (allâh walî alladhîna ʾāmanû), as well as in Quran 3:68, where, ‘God is the protector/friend of the believers’ (allâh walî al-muʿminîn). ۳۶

For the early Muslims, underscoring this relationship between themselves, as ‘believers’, and their God became one way of professing their faith in Him, as the epigraphic record attests. ۳۷ Extant examples are so abundant that we confine ourselves to citing just a few—those interested may consult any corpus of early Islamic epigraphica for more: a graffito in Qaf bani Murr, in northwestern Saudi Arabia, reads: allâh walî bukayr ibn ʿumar wa-ʿalayhi yatawakkalu, ‘God is the guardian of Bukayr ibn ‘Umar, and upon Whom he relies’, ۳۸ a host of individuals from al-Suwaydira, near Medina, in Saudi Arabia, invoke God as their wallî, or friend-cum-guardian, in several extant graffiti. ۳۹ One of them wrote: allâh walî ḥusayn ibn ʿabd allâh wa-huwa yasʿalu lâlîh maghfiratan ‘an mā lâ yuʿdhiru daniyyan wa-lâ yuktasîbu baʿdahâ ithman, ‘God is the guardian of Ḥusayn ibn ʿAbd Allâh, and he asks God to offer him forgiveness for that which He does not pardon any lowly individual for and after which no sin would be committed’. ۴۰ Another graffito from the same locality reads: allâh walî yahyâ ibn ʿibrâhîm wa-rajâhu, ‘God is the guardian of Yahyâ ibn ʿIbrâhîm and his hope’. ۴۱

As is clear, the phrase is simply a common formula for beseeching divine protection, borrowed from the Quran. Moreover, it would be highly idiosyncratic, perhaps even heretical, were a governor to claim to God that God had personally placed them in office, despite

33 Album, in Album and Goodwin, Sylloge, pp. 26 and 31, prefers the latter reading, while Sears and Malek, ‘Claiming Absolute Authority’, opt for the former.
34 As noted, passingly, in Sears and Malek, ‘Claiming Absolute Authority’, p. 135. Our thanks to Marijn van Putten for alerting one of the authors to the fact that the noun ʿawn is not in the accusative here.
36 Cf. also Quran 45:19, 5:55, and 7:196.
38 al-Saʿîd and al-Bayṭâr, Nuqûsh hismâ, pp. 220–221.
40 Ibid., p. 251.
41 Ibid., p. 299. Yet another example may be found in al-Saʿîd and al-Bayṭâr, Nuqûsh hismâ, pp. 236–237.
Sears’s and Malek’s attempt at justifying this reading by alleging that the governor probably sought to legitimise his authority by making such a claim.42 The Umayyads and their supporters (as well as their rivals, within their own spheres of influence) did no doubt attempt to legitimise their rule by trying to establish a connection between themselves and the heavenly realm—most importantly by claiming to be the ‘vicegerents of God’, or khulafā’ *allāh*43—but for a governor to claim that they were directly appointed by God is something unheard of.

This brings us back to al-Hakam’s coinage. Hardly any previous scholars have taken notice of the intertextuality between the marginal legend of al-Hakam’s issue and that of the *bi-sm* *allāh* *rabi‘* series,44 as well as, to a lesser extent, ‘Awn’s and ‘Abd Allah ibn ‘Amir’s. In the light of this intertextuality, and if the possessive pronoun in the *bi-sm* *allāh* *rabi‘* series does indeed refer to the issuing authority, it seems to follow that the last word in the marginal legend of al-Hakam’s issues is to be read al-Ḥakam, the governor’s own name—with the legend translating as ‘in the name of God, the Lord of al-Ḥakam’. This way of invoking God (as the Lord of the writer) is also known from the epigraphic record: an early Arabic graffito found in Ḥiṣmā, northwestern Saudi Arabia, for instance, reads: *yā rabb muḥammad ibn ‘amr ibn ʿimrān ibn ‘amr ibn bulayl qīhu al-sayyī’āt yawm al-qiyāma, ‘o Lord of Muhammad ibn ‘Amr ibn ‘Imrān ibn ‘Amr ibn Bulayl, protect him from the evil deeds on the day of resurrection’!*45 This, in addition to the fact that the legends of ‘Awn’s and ‘Abd Allāh’s issues and the *bi-sm* *allāh* *rabi‘* legends both establish a top-down, patron-protégé relationship between God and the issuing authority, makes it all the more likely that the al-Hakam issues are, likewise, to be read as *bi-sm* *allāh* *rabb* al-Ḥakam, as it establishes a similar top-down relationship between al-Ḥakam and his God.

Taken together, then, these marginal legends all seem to share the same intent: to establish a hierarchic relationship between the issuing authority and God. If this interpretation is tenable, then the Ibn al-Ashʿath issue with the legend *ḥārīb muḥammad ibn ‘amīr al-ṣāḥib ibn mashād ibn ḥaṭir min al-mawṣūl ‘alā hājjāj ibn ḥusayn, the commander (ṣāḥib) of the fort [known after him as] Ḥarasha in Fasā, Fārs, whom Ibn al-Ashʿath made governor of Dārājbīrd. When Ibn al-Ashʿath was killed, Ḥarasha fortified himself in the stronghold, but was subsequently given quarter and brought to al-Hājījī [ibn Yūsuf al-Thaqafī]. He eventually died in Wāṣīṭ. His descendants live in Nazā.*46

42 For example, Sears and Malek, ‘Claiming Absolute Authority’.

43 On the use of this concept as an instrument for legitimisation, see Patricia Crone and Martin Hinds, *God’s Caliph: Religious Authority in the First Centuries of Islam* (Cambridge, 1986); and now Andrew Marsham, “‘God’s Caliph’ Revisited: Umayyad Political Thought in Its Late Antique Context”, in *Power, Patronage, and Memory in Early Islam*, (eds) Alain George and Andrew Marsham (Oxford, 2018), pp. 3–37.


45 *al-Sāʿīd and al-Bayṭār, Nuqash ḥiṣmā, p. 146; cf. also the *rab*ba’s *rabba* formulations above.

As it transpires, the governor of Dārābjird under Ibn al-Ashāth was indeed one Kharasha, and hence the marginal legend on the coins from these mints and in this year must be read *bi-sm allāh rabb kharasha*, ‘in the name of God, the Lord of Kharasha’, in reference to him. This, in turn, gives further potency to the suggestion that the marginal legend of al-Ḥakam’s issues should be read *bi-sm allāh rabb al-ḥakam*, in reference to the governor on whose behalf they were struck.

As mentioned, coins with Kharasha’s slogan were minted in only two places, Dārābjird and a nearby subdistrict capital, Jahrum. The first is one of the most important Iranian mints of the seventh century, one of the five district capitals of Fārs province. It is identified on silver coins of the Sasanians and the Arabs by a two-letter Middle Persian inscription, *Dā*, on the reverse to the right. *Dā*, following standard practice in the Dārābjird district (and nowhere else in Iran), is always written in this location on the coins of the district sub-mints as well. The sub-mints are identified by additional letters appended to *Dā* or placed in some nearby blank space. At the time of issue of Kharasha’s coins, the letters were placed on the reverse to the left of the pillar of the fire altar. Jahrum is identified in that way by the first two letters of its Persian name, *GH*.47 Like almost all seventh-century Iranian silver coins, the *dirhams* are dated in Middle Persian words written on the left side of the reverse, but, as is characteristic of Dārābjird district coins, the date here is in the ‘Yazdgird era’ dating from the accession of the last Sasanian emperor, Yazdgird III, in 632 CE, so that 70 on the coin equates to 82–83 AH/701–702 CE. The fire altar on the reverse with two attendants was retained on the coinage when minting under Muslim authority began, until the replacement of Iranian coinage by Islamic epigraphic coinage in 79 AH/699 CE under the caliph ‘Abd al-Malik (r. 65–86 AH/685–705 CE).48

The obverse image of a typical seventh-century Sasanian emperor was also retained from imperial issues. By the time these coins were issued, it was standard for the emperor’s name in the space before his portrait to be replaced by the name of an authority deemed responsible for the issue; these authorities include, according to circumstances not really understood, city, district, provincial, and regional governors as, well as sometimes, the caliph. On this issue, the name is ‘Abd al-Rahmān ibn Muḥammad (ibn al-Ashāth), just as it had appeared throughout the southern provinces from the time of his appointment in 80 AH/699–700 CE, before he rebelled.49 It is written in Middle Persian transcription, but a few coins from other mints have his name in the Arabic script following the precedent of his predecessor al-Ḥajjāj. In the wide blank margin, the second quarter from 3 to 6 o’clock on the clock face has *bi-sm allāh* followed by *rabb kharasha* in the third quarter. The triads or triangles of dots left and right of the bottom sun/moon symbol are a unique feature of all Dārābjird district issues since 41 AH/661 CE.

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48 Although the introduction of the new coinage was a great success almost everywhere, there are some instances of Arab-Sasanian coinage, like this issue, minted after the official transition to the new coinage. Ibn al-Ashāth’s rebellion disrupted minting throughout southern Iran, including Fārs, where three different series of silver coins were issued, in no particular sequence or geographic pattern: 1) the official Islamic Marwanid *dirhams* ordered by al-Ḥajjāj, with Arabic inscriptions only and no images (and, in these years in Fārs, displaying many irregularities); 2) unofficial Arab-Sasanian coins naming al-Ḥajjāj but without the *shahīda* and not officially sanctioned by him or the caliph, as they lack several essential features of his pre-reform coinage, including complete uniformity at all mints; 3) Arab-Sasanian coins naming ‘Abd al-Rahmān ibn Muḥammad (ibn al-Ashāth) authorised by his governors. For ‘Abd al-Malik’s reforms in the precious metals, consult Luke Treadwell, ‘Abd al-Malik’s Coinage Reforms: The Role of the Damascus Mint’, *Revue numismatique* 165 (2009), pp. 357–381.

Given that al-Balādhurī’s notice explicitly connects Kharasha with Fasā, the third Dārabjird district mint, it is interesting that there are no coins naming him with the distinctive letter P (for Pasā, the Persian name of the place) that identifies that mint in other years, nor any at all with P in the year 70 of the Yazdgird era. In previous decades, Fasā seems to have been somewhat more prolific than Jahrum. Coins of Fasā naming al-Hajjāj are known from the following year 71 of the Yazdgird era (83-84 AH/702-703 CE). These were presumably minted under the authority of loyalists after the city was retaken from Kharasha. On the Kharasha dirhams without a letter, however, there is a large pellet on the reverse left of the altar pillar in the place where the letter P appears on the Fasā dirhams. Is it possible then that the dot is an indication of Fasā? One can imagine a novice or newly arrived die-engraver presented with a worn coin of Fasā as a model confusing the round P with a solid dot. The last previous issue, dated 65 of the Yazdgird era (77-78 AH/696-697 CE), has in fact a large dot as well as the letter P. If all this mere speculation is real, the three mints of Kharasha’s issue would be:

1) Dārabjird with mint letters Dʾ only;
2) Fasā with Dʾ and a dot left of the altar pillar;
3) Jahrum with Dʾ and the digraph GW left of the altar pillar.

In conclusion, the above-discussed legends, as the epigraphic record demonstrates, are meant to be indicative of the issuing authority’s piety rather than of their claims to absolute power, or some form of divine prerogative specifically conferred on them. They are scarcely any different from the earlier bi-sm allāh rabbī series, and thus do not constitute bold innovations into which new religio-political pretensions could be read. The formulae employed and ideas expressed therein are inspired by the Quran, and are well-known from contemporary material culture. This, therefore, is a further reminder of the fact that the study of coins (or, for that matter, any other specialised topic) ought not to be conducted in isolation, and note should be taken of developments, old and new, in neighbouring fields in dealing with any subject, however recondite it may be.

List of the known specimens of Kharasha’s issues

1) Baldwin’s of St James’s, auction 10, September 2017, lot 3011 (Jahrum);
2) Classical Numismatic Group, auction 102, May 2016, lot 1251 (Dārabjird);
3) Malek, Arab-Sasanian Numismatics, Vol. ii, plate 41, no. 481 (Jahrum);
4) Baldwin’s, Islamic Coin Auction 9, October 2004, lot 3212 (Dārabjird);
5) Bibliothèque nationale de France, holding no. 1965.570 = Gaube, Arabosasanidische Numismatik, plate 4, no. 39 (Figure 1) (Jahrum);
6) Mochiri, Arab-Sasanian Civil War Coinage, plate 7, no. 42 (Jahrum);
7) Warden-Album private collection, no. 336 (Jahrum);
8) Morton and Eden, auction 18, March 2006, lot 8 (Jahrum);
9) Figure 2 (Dārabjird).
The legends on Kharasha’s issues

Obverse field, to the left:

\[ gdh \]

‘pzwtk (standard on all Iranian coins since the conquest)

Obverse field, to the right:

‘pdwlhm’n

\[ y \text{ mwhmt}'n \] (Middle Persian for ‘\( \text{Abd al-Rahmān ibn Muḥammad} \))

Obverse margin, in Arabic:

\[ \text{bi-sm allāh rabb kharasha} \] (‘in the name of God, the Lord of Kharasha’)

Reverse field, to the left:

\[ hpt't \] (‘seventy’)

Reverse field, to the right:

\[ d' \] (for Dārābjird)

Reverse field, to the left of the altar pillar (on the issues of Jahrum only):

\[ gh \] (for Jahrum)

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